THE LARGER MEANING OF RELIGION

J. I. WEDGWOOD

25/-

The aim of this book is to study the purpose and meaning of religion, presenting to the reader a number of facts and points of view not usually taken into account.

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CHAPTER I

INTRODUCTORY

THE object of this little work is to remove prejudice and misunderstanding that exist plentifully in regard to religion. It seeks to do this by explaining what religion really is. It is evident that numbers of people are growing up with little sympathy for Churches. And this is largely due to a change of focus, which has led much idealistic thought that was formerly devoted to God to be centred on problems of human welfare. It is also partly due to the age of materialism through which we have passed, for religion is largely concerned with aspects of man's being which are not of this physical world.

The aim of this book, then, is to study the purpose and meaning of religion, presenting to the reader a number of facts and points of view which are not usually taken into account. It tries to show that religion has a scope and appeal much wider than is commonly in these days attributed to it—in fact, that it pertains to every department of life. The book submits that it is a specialised section of religion which now remains as the chief occupation of the Churches, rather than religion in its entirety ; but that public worship, so far from being antiquated, may have far-reaching results. And it points out that aspects of religion that are usually

seen as hostile and antagonistic to one another can be regarded as complementary and as meeting the many-sided requirements of the human temperament. If the churches could be brought to see this point of view, much of the existing conflict and antagonism between them would vanish automatically.

THE ATTITUDE OF THE ORDINARY MAN TOWARDS RELIGION

Religion is a word that covers a number of ideas. It concerns our understanding of God and our relation to Him. And, more and more, as people are recognising the Life of God in their fellow-men, religion is being understood also to comprise the science of our relationship with those fellow-men. We shall deal with these various aspects of the subject later on. At the moment it is only necessary to point out that religion is acknowledged to be one of the strongest and most innate elements in human character. In fact, if we were asked to say what is the most fundamental influence in the life of a man, it would, I think, be a question of deciding between religion and the ties of family and other affection. In some people the one would be found to be the strongest factor, in some the other.

It is only at a comparatively advanced stage of human development that people begin to think for themselves about religion and about the larger problems which bear upon the purpose and meaning of life. In the greater number of our fellow-men God is still slumbering, or, at the best, dreaming. They are not yet awake to the significance of life. There are thousands of our fellow-beings in whom selfishness or the love of personal pleasure are stronger than any feelings of religion. It would be idle to pretend that the influence of religion is either dominant or constant in the lives of ordinary undeveloped people. Most of these take no interest in Churches, or even in learning and the

more serious pursuits of life. They are superficially antagonised by official religion and by the want of human feeling and sympathy in so many departments of learning. Many of them find their chief happiness in the society and friendship of their fellows. They are not what the world calls " religious," but they nevertheless often have in them pronounced ethical and moral instincts which tend to orient them towards right and kindly dealing with their fellows.

The majority of such people view the world chiefly from their own self-interested standpoint. Their friends, and the experiences with which life provides them, are expected to minister to their personal happiness and satisfaction. They are born into the world and grow up accustomed to being where they find themselves, and they view life from the point of view of its reaction upon themselves, not at its intrinsic value. It does not occur to them to look at it objectively from the standpoint of other people. Burns, no doubt, had this limitation of the ordinary man in mind when he wrote his famous lines :—

> Oh ! wad some power the giftie gie us
> To see oursel's as others see us !
> It wad frae monie a blunder free us,
> And foolish notion.[1]

There are plenty of other men who go regularly or occasionally, as the case may be, to places of worship, of whom it would be true to say (as I have written elsewhere) that they would have been just as good Hindus, if the accident (so-called) of birth had taken them to India. The majority of them get their religious formation, just as they do their political affiliations, not from individual study and careful reflection at all, but from heredity, environment, custom and

[1] For the sake of our many readers of other nationalities, it may be useful to put this into ordinary English :

> Oh ! would some power the gift give us
> To see ourselves as others see us !
> It would from many a blunder free us,
> And foolish notion.

convention. They were brought up " Church of England," it may be, and they remain " Church of England " by force of habit, and because it has never seriously occurred to them to be anything else.

In spite of all this, the assertion made above that religion is one of the strongest and most innate elements in human character holds good. We have to consider what is *fundamental* in man, to think, in terms of quality and not of quantity, of that which reaches up to his innermost nature, to the source of his being. Desire for pleasure and selfishness are the strongest instincts in a good many people, but they belong to the surface expression of life and human nature, and not to the more fundamental part of man which is at that earlier stage of his development largely impeded from self-expression.

THE AWAKENING OF MAN TO LIFE

There comes a stage in the life of every man when he awakens to the existence of the world around him. He begins to ask what is the nature of the scheme of which he forms part. Why is he here? What is the purpose of life? His origin? His destiny? The search for an answer to these questions, which have been dubbed " the riddle of life," is often long and sometimes painful, but he eventually gives his allegiance—maybe a temporary allegiance only—to some theory of life which enables him to see himself as an integral factor in the whole, and with his own purpose to be fulfilled. Up to this time his consciousness has been mostly inward-turned, he has been living mainly in the subjective world of his own sensations and his dreaming thoughts. Now he grows to be outward-turned, he sees himself as a unit in one vast organism, and addresses himself to the task of discovering and fulfilling his right relationship to that whole. In the language of religion the word " conversion " is generally used in another

connection altogether; but it accurately describes this turning-point (Lat. *cum* = with, *vertere* = to turn) in a man's life. He turns himself round into the flow of life's evolutionary purpose, and henceforward seeks to unite himself with the current of the Divine Purpose and Will. One writer has put the situation concisely when he says that the world is divided into two classes of people—" those who know " and " those who do not know."

It is at this stage that an intelligent grasp of religion can be of great service to a man. And the more many-sided and satisfying the scheme of religious thought, the more fruitful will be his efforts at co-operation. If he can be shown in what direction it is most profitable for him to bend his efforts, and how he can learn to give expression to the various sides of the complex nature with which he is endowed, it is evident that his way will be made much clearer for him. All this is really part of what is called religion, and if we view religion from this standpoint, its importance is seen to be paramount.

Chapter II

WHAT IS MAN?

Religion has been described as "God's message to man." Whatever view we may choose to take about religion, what it is and how it came into the world, we shall not dispute the fact that it is in any case concerned with man. Before we can usefully discuss its scope and purpose—which is really the object of this little book—we must come to some kind of understanding as to what we mean by man. It is not necessary that we shall go at all deeply into the question, but there are a few points which have to be made clear before we can pass on to the main subject of our enquiry. Man is evidently a complex being, and it is not possible to discuss him in the entirety of his being without some complexity at least of language if not of thought.

It is often the earlier conceptions of religion that came to be formulated which now hold the field as the orthodox ones. The older outlook viewed the creation of man rather too much perhaps under the overshadowing sense of the greatness and majesty of God. Man was made at the pleasure of Deity, though we need not associate with this idea the imputation of whimsicality made by later anti-Christian writers. There is not much attempt, however, to indicate what goal or purpose was in view so far as man, the unasked product of this creation, was himself concerned. We read in the *Catechismus Romanus* :—

Q. Why did God make you ?

A. God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next.

At its face value, this may seem a little puerile, especially

when we read it in conjunction with the traditional view derived from *Genesis* ii., 18–20, that the birds and beasts were made, on their part, for the pleasure of man, and the flowers also as it is generally assumed. Experience lends added weight to the conviction that few people ever gain from their religion any really large view of the purpose and meaning of life. Granted a more adequate view, it is possible to read much more into the answer quoted above. "To know God" assumes a development of the spiritual organs and faculties which makes such knowledge possible. "To love Him" implies possibilities in the way of giving and receiving love that are illimitable. In God's service we are told in the wonderful phraseology of a Collect of the Church of England, "is perfect freedom," at any rate when that service is rightly understood. "To be happy" with God is the satisfaction of our deepest nature. Says a Hindu Scripture: "Brahman (God) is Bliss" (*Brhadaranyaka Upanishat*, IX., 24).

MAN AS A SPIRIT

There is what I have above called "a more adequate view" finding wide acceptance in these days, which is closely connected with the doctrine of the Immanence of God in His world—that doctrine which, together with its inference as to the essential nobility of man, the late Archdeacon Wilberforce did so much to spread abroad in our contemporary religious thought.

Conventional religion speaks about man having a soul and a spirit. It derives this idea, of course, from orthodox tradition. St. Paul, for example, makes use of the three terms, body, soul and spirit, and in one text (I *Thessalonians* v., 23) the three terms are used side by side. It often uses the two terms interchangeably, making no distinction in practice between soul and spirit. And there is little clear

thinking about either of them, or on what may be their distinctive functions. The soul is thought of as the immaterial part of the man, standing, so to speak, at the back of his physical doings, and religion has made people vaguely familiar with the thought that the leading of a good life is the means of the soul's ultimate salvation. If it be true that man has a spirit (as we were taught at our mother's knee), that spirit must be the real and most important part of him. It is more fitting, obviously, to say that man *is* a spirit using a soul and a body.

The " more adequate view " of man's purpose of which I have been speaking has the advantage of suggesting a noble and dignified *raison d'être* for his pilgrimage. According to this view of things the world is not separated off from God, but owes its existence to the inbreathing of the Divine Life, by which it is continually vivified and maintained. God does not interject Himself into a world held perpetually separate from Himself in order to work miracles or manifestations of Divine Providence, but the manifestation of His Will in the world is what we call " Natural Law." Miracles, so-called, are wrought by the knowledge and application of forces higher than those usually in action. In just the same way, man is not a creature separate from God. The human spirit is a spark of the Divine Flame, divine in essence and potentiality, one with God. This doctrine is not to be confused with that of " pantheism " as commonly defined. The common objection to that is summed up in the phrase " the helplessness of God." The view that we are now propounding does not imply that God is wholly identified with and limited by His universe. It acknowledges His transcendence as well as His immanence, and is wonderfully well and majestically expressed in a phrase from the Scriptures of another religion :—

I established this universe with one fragment of Myself; and I remain. (*Bhagavad Gita*, X., 42.)

THE DEVELOPMENT OF HIS LATENT POWERS

This doctrine of the essential divinity of man enables us, as I have said, to see a wonderful purpose being worked out in life, and gives us illimitable hope and encouragement for the future. It is held that the spirit of man is like a seed of Divinity ; it contains within itself in germ all the qualities and attributes of its Divine Parent. As the acorn is sown in the soil of the field, and, passing through various intervening stages of growth, eventually developes into the giant oak tree, so the spirit of man is sown in the soil of a universe, and, passing through an infinite variety of experiences, emerges with all the divine qualities, that had been latent or germinal in it, fully developed and manifest.

Man is brought into the physical world and surrounded with the many sensations of life in order that he may react to those surroundings and profit by the many experiences with which they supply him. He meets and talks with a friend, for instance ; there is an interchange of thought and emotion by which he becomes richer in experience. In fact every thought and emotion, which is awakened by his fellow-men or by contact with the outer life in general, strengthens somewhat his power to use his mind and emotions. This is true even of the most trivial experiences of life, and we know well from our own experience how the deeper events of life make real changes in our character. It is in this manner that the Divine powers latent in us are gradually brought out into expression, and come to form part of our permanent equipment of character. We can see this process of development going on around us on all sides, and it accounts for the differences and inequalities that we observe among human beings.

FURTHER THEORIES OF IMMANENCE

It is sufficient for our purpose to say that this ultimate achievement of perfection is worked out in one manner or another from the time of man's entrance into a universe of manifestation until his egress therefrom, by which time he has learned the various lessons with which the universe can provide him.

But there is an extension of this teaching which I may mention in passing, though the discussion of it would not be altogether apposite here. It involves the theory of reincarnation, and goes even further.

We have already referred to the passage in the book of *Genesis* which speaks of the creation of the beast and the bird. The original is as follows :—

> And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him.
>
> And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof.
>
> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found an help meet for him. (*Genesis* ii. 18–20.)

In the preceding chapter, also, it is said :—

> And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> So God created man in his own image, in the image of God created he him ; male and female created he them.
>
> And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed ; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (Vv. 26–31.)

The hypothesis with which we are at the moment occupied endeavours to review the purpose and aim of creation in general. Not only does it give a *raison d'être* to man and to the fact of his creation, but it contemplates the lower kingdoms of nature not only in the legendary and poetical sense detailed in *Genesis*, but as vehicles of the Divine Life in its earlier stages of manifestation. It goes so far as to include the mineral kingdom within the category of animate matter—an adventure of thought which is by no means foreign to the latest outlook of science. The protagonist of this theory of the mineral kingdom is the well-known Indian scientist, Sir J. C. Bose, D.Sc., M.A., F.R.S., and others have followed in his wake. He has shown that metals can be made to give a response to electrical stimulation, similar to that of vegetable and animal tissue, and have been caused to show appropriate reactions to the effects of poison and its antidote. Metals also give signs of fatigue, but can be restored to normal action by repose. People who use a razor blade constantly can observe this last fact.

It may be interesting if I quote here a passage indicating a similar belief from the writings of a Sufi-mystic, Jalaludin Rumi (1207–1273) in a book entitled *Mesnavi-i Ma'Navi* (Book III.) :—

> I died from the mineral, and became a plant ;
> I died from the plant, and reappeared in an animal ;
> I died from the animal, and became a man.

Wherefore then should I fear ?
When did I grow less by dying ?
Next time I shall die from the man
That I may grow the wings of the angel.
From the angel too must I advance : all things shall
Perish, save His Face.

Exponents of this doctrine of evolution (seen from the life side as well as that of form) argue that there is progressive freedom of expression for the indwelling life, as it becomes expressed through the higher kingdoms. And reincarnation reconciles with the idea of Divine Justice the existence of the savage, through whom the earliest and crudest human experiences are to be realised. The memory of past lives is said to be stored up in the real man—the Ego—and to show itself as aptitude for different kinds of work in each new body, and in the innate tendencies of character with which it is endowed. It is held that by this sequence of many lives, rising gradually, as they do, in culture and usefulness, the admonition of our Lord may literally be carried out : " Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Matthew* v., 48.)

MORE SPHERES OF LIFE THAN ONE

There is another line of thought to be pursued before we return to our main subject. This growth and development of man takes place not in one world alone—this physical world—but in several worlds. There is a large gulf to be bridged over between man's manifestations as a physical body and his manifestation as a spirit. This conception of several worlds or planes or spheres of being is not foreign to the most orthodox traditions of religion. The teaching on the subject of the life after death speaks of different conditions or regions of the soul's existence, such as purgatory, the intermediate world, *hades*, heaven and so forth. We can carry the idea further, and reason that, since psychical research

bears out the teachings of religion by showing good evidence for the continuity of emotion and thought and will after the death of the body, those functions of consciousness do not have their seat in the physical brain, as is supposed by materialists of the extreme school, but in the higher being of man. We may think of various worlds intervening between the physical plane and the world of pure spirit, in which these different aspects of man's consciousness find their special and appropriate bodying out into expression. The intermediate part which forms the connecting link between the spirit and the body is called popularly the soul.

Chapter III

MAN AND HIS PILGRIMAGE

Having finished this cursory examination of the different aspects of man's being, we are now concerned only to point out that the Christian religion is repeatedly asserting that we are living in a world of exile. "In my Father's house are many mansions. . . . I go to prepare a place for you" (*John* xiv., 2). "Lay not up for yourselves treasures upon earth. . . . but lay up for yourselves treasures in heaven" (*Matt.* vi., 19–21). This recurrent idea finds even more common and often poignant expression in the language of Christian hymnody.

> My spirit homeward turns,
> And fain would thither flee;
> My heart, O Sion, droops and yearns,
> When I remember thee.

In this particular hymn we are reminded of a lost birthright; but the ailment of most people is not so much nostalgia for a home whose attractiveness still lingers like a fragrance in the memory of man, but a sense of loneliness, of separation from something yet unknown, a feeling within oneself of being perpetually incomplete. And if human love and friendship fail and disappoint us, as they too often do, it is perhaps to bear witness that we shall never find our true happiness save in that union of the lower and higher selves to which the mystics of old referred as the "heavenly marriage" or the "spiritual nuptials of the soul."

The same idea is portrayed in one of the most dramatic of our Lord's parables, that of the Prodigal Son. But

Christianity is not alone in this view of man's pilgrimage. Freemasonry tells of a Great Secret that has been lost, of the search for the Lost Word, of the loss of the " genuine secrets of a Master Mason," " till time or circumstances shall restore the genuine ones." Hinduism is every whit as explicit. Man is living enwrapped in a world of *maya* or illusion, and it outlines for him a science of *yoga* or the attainment of union or oneness, by which he gradually divests himself of this *maya* and reaches the goal of self-realisation or the recognition of reality. The Buddha similarly proclaimed the Noble Eightfold Path that leads to *Nirvana*.

The explanation of all this current of teaching is quite simple. Man in his lower waking consciousness is no longer aware of his own essential divinity. The recovery of this lost knowledge—but knowledge in the sense of true inner realisation—is the re-discovery of the Lost Word or of the Great Secret. It is freedom from the bondage of *maya*. It is the attainment of Reality. It is Fulfilment or Accomplishment or Liberation or Freedom. It is the Vision Splendid of the Heavenly Jerusalem—the prototype of all celestial beauty and perfection.

Chapter IV

WHAT IS RELIGION?

If one wishes to get to the heart of a subject, it is often useful to examine the etymology of its chief technical terms. It is well known that words tend to change their meaning in the course of time, and this sometimes involves the loss of ideas that are precious. Especially is this true in regard to the study of religion. Religions arise in an atmosphere of living spiritual experience, and from time to time within the organisation men of vision spring into prominence and contribute richly to the heritage of its thought. But as the teachings become formalised in their transmission by men who lack the spiritual illumination of their predecessors, the terms of speech are apt to lose their vividness and life, and convey to a later age ideas different from those which originally informed them.

We penetrate straight to the essential core of religion if we study its etymology. The word itself has a wonderful significance. There is a little doubt amongst authorities as to its origin, but opinions reduce themselves to two likely derivations, with the balance of probability resting on the former. Both are capable of the same interpretation. These are (1) *religare* = to bind back (2) *relegere*, which bears the sense of "sailing back over the same waters."

The "binding-back"

From what has been said in the previous chapter about the nature of man and about his pilgrimage in matter, it will be

quite clear in what sense religion is for him a "binding-back." Its object and purpose is to restore to man the knowledge of what he really is. In whatever fashion we interpret the story of the "Fall of Man," the experience of descent into physical life involved for him loss of realisation of his Divine origin and birthright. The remembrance of that origin is wiped away from the tablets of his mind. The poet might equally thus have adapted his imagery of the waters of Lethe. It is worth noticing the special significance of the prefix "*re-*" in "*religare.*" *The Concise Oxford Dictionary* gives a number of meanings which the prefix bears, of which the ninth is :—"Back, with return to previous state after lapse or cessation or occurrence of opposite state or action." What could be more apposite?

It is the purpose of religion to "bind us back" to God, the source of our being; to bring us back into conscious relation with our spiritual self and to open for us the resources of our own higher and spiritual consciousness. I cannot better bring home what I have been trying to say than by quoting a passage of wonderful power and beauty from a book entitled *Esoteric Christianity*, by the famous lecturer and writer, Dr. Annie Besant:

> Next comes the question: In what way do religions seek to quicken human evolution? Religions seek to evolve the moral and intellectual natures, and to aid the spiritual nature to unfold itself. Regarding man as a complex being, they seek to meet him at every point of his constitution, and therefore to bring messages suitable for each, teachings adequate to the most diverse human needs. Teachings must therefore be adapted to each mind and heart to which they are addressed. If a religion does not reach and master the intelligence, if it does not purify and inspire the emotions, it has failed in its object, so far as the person addressed is concerned.
>
> Not only does it thus direct itself to the intelligence and the emotions, but it seeks, as said, to stimulate the unfoldment of the spiritual nature. It answers to that inner impulse which exists in humanity, and which is ever pushing the race onwards. For deeply within the heart of all —often overlaid by transitory conditions, often submerged under

pressing interests and anxieties—there exists a continual seeking after God. "As the hart panteth after the water-brooks, so panteth" humanity after God. The search is sometimes checked for a space, and the yearning seems to disappear. Phases recur in civilisation and in thought wherein this cry of the human Spirit for the divine—seeking its source as water seeks its level, to borrow a simile from Giordano Bruno—this yearning of the human Spirit for that which is akin to it in the universe, of the part for the whole, seems to be stilled, to have vanished; none the less does that yearning reappear, and once more the same cry rings out from the Spirit. Trampled on for a time, apparently destroyed, though the tendency may be, it rises again and again with inextinguishable persistence, it repeats itself again and again, no matter how often it is silenced; and it thus proves itself to be an inherent tendency in human nature, an ineradicable constituent thereof. Those who declare triumphantly, "Lo! it is dead!" find it facing them again with undiminished vitality. Those who build without allowing for it find their well-constructed edifices riven as by an earthquake. Those who hold it to be outgrown find the wildest superstitions succeed its denial. So much is it an integral part of humanity, that man *will* have some answer to his questionings; rather an answer that is false, than none. If he cannot find religious truth, he will take religious error rather than no religion, and will accept the crudest and most incongruous ideals rather than admit that the ideal is non-existent.

Religion, then, meets this craving, and taking hold of the constituent in human nature that gives rise to it, trains it, strengthens it, purifies it and guides it towards its proper ending—the union of the human Spirit with the divine, so "that God may be all in all."[1]

THE MEANING OF REVELATION

Before we turn to consider in the next chapter the bearing of religion, in the meaning we have given to the word, upon different departments of man's work, it may be well to direct our attention to some points connected with revelation as a factor in religion.

I do not intend to discuss here the theory that religion is nothing but elaboration of primitive superstition or nature-cults. The contrary theory seems to account for the facts

[1] Pp. 4–6, Theosophical Publishing House, London.

far better, namely, that from time to time great religious teachers have appeared in the world who, out of the fulness of their own spiritual knowledge, have given both instruction and a great impetus towards spirituality to the race. We may go even further, and say that the periodic appearance of these teachers may well be part of a scheme, on the part of Divine Providence, for the helping of the world. Instruction of this sort is so admittedly above the intellectual and spiritual level of the day that the term " revelation " is commonly applied, at any rate in the specific instance of the Old and New Testament Scriptures. An impartial judgment would see no difficulty in applying it also to the origin of great religious schemes like those of Hinduism and Buddhism. The day has passed when the other great faiths of the world are attributed even by missionaries to the Devil, and quite conservative thinkers are now willing to consider them at least as " partial revelations."

It is not our purpose here to discuss comparative religion, but rather the implications of this term " revelation." Revealed knowledge is commonly regarded as being beyond the capacity of human faculty. It is given by or through highly developed beings. It has to be accepted on faith, because it transcends the limitations of our minds. Now this is perfectly true as a general statement, and particularly in regard to the more abstract notions, such as those pertaining to the Deity. I want only to point out that the problem becomes modified somewhat if we accept the view about the nature and destiny of man outlined in our second chapter, namely, that man is a being undergoing a process of gradual perfecting. In that case the distinction between revealed and human knowledge is not one of kind, but of degree. As man unfolds and exteriorises the powers latent within him, he gains access to knowledge and phases of consciousness beyond the ken of the less developed man. Is not this the obvious explanation of the famous experience of the

Apostle Paul (for it is thought generally that he is referring to himself) narrated in II *Corinthians* xii., 2, when he was " caught up to the third heaven," " whether in the body, or out of the body, I cannot tell," and " heard unspeakable words, which it is not lawful for a man to utter " ?

People in these modern times are interesting themselves a good deal in the faculty called " intuition," of which Bergson has so interestingly written. It is said that in some of the newer countries a new type of child with unusual body and head characteristics and measurements is springing up. These children are said to arrive at results less by process of slow reasoning than by direct intuition. The mistake that has been made in our generation is to regard a faculty like intuition as a divine gift, to be viewed and admired at a distance, so to speak, rather than as a quality capable of development, like every other human faculty. Intuition is just such an aspect of consciousness as I have been mentioning above, which comes into operation as man sensitises himself to spiritual things. It must be within the experience of a good many priests that they get flashes of intuitional knowledge about the persons to whom they are about to administer the Holy Communion—even when they are strangers. Reasoning on these premises, it is easy to see that " revelation " is a word of relative signification. People who are more developed are able to know for themselves at first hand some of those truths which would ordinarily be grouped within the category of revelation.

Chapter V

THE SCOPE AND AIM OF RELIGION

We have already drawn attention to the fact that man is a complex being. He has many different sides to his nature, and through these he expresses himself and makes relationship with the world about him. Religion in its larger and truer meaning is concerned with all of these many different aspects of his being and with the various levels of consciousness at which he works.

Religion is not only an affair of devotion and religious aspiration. It is concerned with the awakening of those higher powers of consciousness which are still chiefly latent within man, with the instruction of his mind and even with the fashioning of the physical body. The perfected man who would be the finished product of religion, rightly understood, would have a physical body trained to express as adequately as possible the whole gamut of emotions, thoughts, intuition, creative energy and so forth. It is evident, therefore, that religion is concerned even with the good health of the bodily vehicle, and with fashioning it into a proper expression of the indwelling spirit.

Art is conventionally called the handmaid of religion, but art is an integral part of religion because so indispensable in the training and refining of the emotions and the widening of the outlook. The mind, too, must be a keen instrument in the pursuit of truth and available for the instruction of other people. And there are higher faculties, as we have just seen, appertaining to the synthetic use of the mind, the imagination, the intuition, the naked power of the will,

which go to the equipment of the developed man. In every aspect of his being, man has to be " bound back " to the ideal state of existence which lies at the source of each of these faculties.

If we accept this larger meaning of religion, we get rather a shock when we turn to the limited views that are apt to be encountered in the ordinary church, which claims to be the organ of religion. The view that we have just been examining has something vast and noble in its sweep of thought ; and it certainly is apt to produce an unwelcome contrast to this wider horizon of thought when we think of the *odium theologicum* and the rancour that are still so prevalent between those who worship the same God.

RELIGION—SECULAR AND ECCLESIASTICAL

What are we to think of the situation ? Is there any solution to be offered ? I think myself that the Churches have unduly narrowed down their view of the scope of religion. They are the victims of circumstance, in that many lines of activity which used to be regarded as religious and the work of the Church have in the course of time become separated off and transferred to the civil administration. Education is a case in point, and offers a good illustration of the march of events to which I refer. It was at one time the prerogative of the Church. Medicine, too, was at one time much more connected with religion than it is now. We are told that in Greece patients were taken to be healed to the temples of Aesculapius, where there were beds provided for them. So with the drama. The Church had a great deal to do with the drama in the Middle Ages. It was much concerned also with philanthrophic work and social organisation.

It does not matter much in principle whether it is the State or the Church which now administers these depart-

ments of work for the aid and upliftment of the people at large. It is still part of the scope of religion. We may assume that no one will quarrel with the existing arrangement by which these special divisions of religious work, and similar ones, are now under State administration. But there are two deductions to be drawn from this *fait accompli.* First, that the more work of this kind is transferred from the patronage of the Church, the more frankly must the remaining elements of the Church's heritage be regarded as specialised departments of religion—and not as religion in its entirety. Secondly, Church members should be encouraged to feel their responsibility for these transferred sections of work, to take a real and personal interest in them, and to be satisfied with the existing arrangement only when it is being satisfactorily and efficiently carried out. Only then can their consciences be free in the knowledge that this department of religion is being properly cared for. Let us just realise in passing that international relationship is essentially a religious question, for it is based on the principle that we are all sharers in the One Life, and that that which is harmful to one member injures the whole body.

No useful purpose would be served by going into details with regard to the work of these different departments. They have acquired a position of dependence upon the civil arm, because they belong to the comparatively-speaking more secular side of religious work. That which is left to religion is concerned more with the development of qualities of character and higher aspects of consciousness, than with the more concrete and better understood sciences, in taking care of which the State ought to have no insuperable difficulty. Hygiene, physical culture, education and art are aspects of human life for which there are plenty of experts, who are capable of looking after their development and organisation and their useful application.

The public can well appreciate the usefulness of people

interesting themselves in public health, the advancement of knowledge and matters of social order, but those aspects of religion which still are attached to the ministration of the Church belong to categories of thought and experience which are less commonly understood. I propose, therefore, to devote the remainder of this book to explaining their *raison d'être* and the part that they occupy in the religious life of man.

SCHOOLS OF RELIGIOUS THOUGHT

The student of religion will find plenty of material with which to interest himself when he surveys the various Churches and denominations of Christendom, and discovers the reasons for their existence in a state of separation from one another. Some coalescense of these institutions could be effected without much difficulty if questions of principle alone were involved, but the situation is hugely complicated by questions of vested interests, of tradition and pride. Federation and even coalescence of some of the so-called Free or Nonconformist Churches have been brought about in overseas countries, and a sweeter temper in regard to this kind of thing is coming more and more to prevail.

But there are divisions between Churches which consist not simply of minor difference of usage but which turn on much deeper issues. The Roman Catholic Church, for example, considers itself alone in holding the Divine Commission of our Lord ; it insists upon the recognition of the Papacy as the visible centre of unity, and upon a faith which is Divinely inspired and not therefore to be questioned by the individual. The system as such is perfectly logical, and the only question that applies to it—one of supreme significance—is whether one can bring oneself to accept it. There are other Churches, like the Eastern Orthodox, Old Catholic and Anglican, who differ from Rome on some matters of

belief, and to some extent from each other, but who stand in a camp quite different from the Free or Nonconformist Churches, and from the Protestant Churches of the Continent of Europe, on the question of the nature and meaning of Holy Orders. The Church of England itself is a comprehensive body, and therefore, as recent events have shown, a quite unworkable one in regard to unity of faith and to any logical consistency on questions of discipline, of organisation, and of worship. It contains within itself representatives of a number of quite different schools of thought, ranging from one extreme to another.

It will show readers, not acquainted with the technicalities of the situation, something of its difficulty, if I tabulate roughly some of these schools of thought within the Anglican communion.

Extreme Catholic Party.—Some members of this school accept in a modified form the Papal claims, and can even conceive of conditions under which Papal Infallibility could be accepted.

Anglo-Catholic or High Church Party.—Many of these accept most of the Roman Catholic theology, and differ little, if at all, on the theology of the Sacraments.

Broad Churchmen.—These believe in avoiding extremes ; they are often Liberal and even Modernist on questions of dogma. They are likely to be enthusiastic about the genius of the English race and its National Church, and are of opinion that the Church should hold together by compromise on extremes and by the satisfaction of the natural religious instincts of the majority of citizens.

Modernists.—Difficult to distinguish from Broad Churchmen, but more free in their rejection of traditional doctrines and systems, and eager for collaboration with accepted scientific and philosophical thought.

Erastians.—These hold that the Church is a department, so to speak, of the State, intensely national and subject to State regulation.

Low Churchmen.—These base their teaching on a Protestant interpretation of the Bible. Many believe in salvation by faith ("Believe on the Lord Jesus Christ and thou shalt be saved" (*Acts* xvi., 31)), and some irrespective of any recognition of the validity of good works.

I take these divisions as typical of the Anglican Communion, though the question of State control does not apply in countries like America. I need not specify the distinctive tenets of the Nonconformist bodies. Occasionally there are set Liturgies in use, but more often the interest centres round the preaching, often excellent, and there are prayers, hymns, sacred songs and Scripture readings. Dr. Parker, of the City Temple, thought that the Anglican Prayer Book was "steeped in Popery," and even non-extreme Anglican views on the Sacraments are not on the whole acceptable to Nonconformists.

UNITY IN DIVERSITY

Now a person who wants to understand the religious situation, confused and complicated as it is, and to come to an opinion about the tenets of these differing schools of thought, will do well to bear in mind one fact. And that fact is: the complexity of human nature, and the enormous difference that may exist between man and man. This is a difficulty which confronts every religion at the outset. There are people of unevolved mentality and there are people of developed mentality. What is suitable by way of teaching and ideal to one group will not be at all apt for the other. We can find a parallel to this difficulty, and an attempt at its solution, if we turn to the caste system of India. It has

no doubt its disadvantages and is perhaps no longer suitable in these days of easy communications and the democratisation of knowledge. Some people, in fact, argue the same of the marriage tie, which may have been all very well when people were brought up and lived in the same village all their lives. We find in India the four castes in Hinduism : the *Shudra* or menial caste, the *Vaishya* or merchant caste, the *Brahmana* or religious and teaching caste, the *Kshattriya* or warrior caste. Apart from those who belong to no caste, the people are divided under these four headings. The outlook on life of these four groups is each different ; their duties are not the same and what is intensely illuminating is that their ethical duties and requirements are not coincident. The ideal of the religious teacher is harmlessness to man and beast alike. Not so of the warrior. The precepts of the Sermon on the Mount would justly apply to the *Brahmana*, but nobody would dream of applying them to the merchant, who is justified in the pursuit of wealth.

I will not attempt to gainsay the fact that there are difficulties in carrying this out into practice, especially in modern times. But there is a good deal that is valuable in the principle. There is perhaps greater difficulty in carrying out the teachings of the Sermon on the Mount. The solution probably lies in some compromise. It must be remembered that the Sermon on the Mount was given not to the multitude but to the disciples, and may, therefore, quite legitimately be held as applicable to the Christian counterpart of the *Brahmana*, but not to that of the *Vaishya* or *Kshattriya*.

As in ethics so in regard to doctrine, it does not seem helpful to attempt to impose one code or standard on all alike. And one finds in actual practice that people select that presentation of religion which they imagine most to fit in with their tastes—which they easily mistake for their requirements. This is true everywhere. I have seen outside

the entrance of a Hindu temple, a collection of small and scarcely recognisable iron images. These were the tutelary deities of the village and received from the general populace much more *puja* or devotion than the larger and much finer images within the temple, appertaining to the more philosophical cults. Anyone familiar with the habits of the peasantry in Roman Catholic Countries will recognise that in practice there are grades of cult in that institution. I have seen processions of Roman Catholic worship in a little native fishing-village in India where the treatment given to the images of the Saints was on all fours with that given to the Hindu deities.

When, therefore, we find variety of usage amidst the denominations of Christianity, we need not assume that this is an unmitigated evil. For in this way people at different levels of intelligence and general growth, to say nothing of difference of temperament, can find satisfaction. It would be much better, however, that this divergence should be intelligently arranged for these differing types of men and women. It is too much to hope that order may at the present time come out of this haphazard promiscuity. What is evidently needed is instruction—and much of it. That instruction must deal with the composite nature of man, so that the different aspects of his being should be explained to him, their proper use and the way of gradually improving them.

There is the additional complication that those religions which have come down from the past do in point of fact make provision for arousing and bringing gradually into activity the higher realms of man's being. The man himself naturally knows nothing of all this, and if left to his own free choice will quite likely choose some form of religion whose attractions are more obvious than they are necessarily deep.

It is true that our Blessed Lord prayed " that they may all be one " (*John* xii., 21). We do not know precisely what He meant by this or what exactly were His intentions in regard to the sheep " of other folds." There has been much earnest work done for the reunion of Christendom. It has tended to soften down asperities, but has not yet accomplished much in the way of definite results. The question of diversity of temperament is never seriously faced. Moreover, if there is one lesson that our generation has learned, it is that unity and uniformity are utterly different. There may be great unity of spirit consistent with outer diversity in the form of cult. " Live and gladly let live " is a motto, the realisation of which may involve more of real unity than some artificial measure of uniformity.

POPULAR RELIGION

It happens from time to time that there comes into prominence a clergyman who captures the allegiance of a large section of the public by the type of sermons he preaches. Such people are usually gifted with the charm of personal magnetism and have a very real feeling of sympathy for the masses or for humanity at large. They are usually large-hearted and they preach a kind of religion which, whether consciously or unconsciously on the part of the author, is calculated to attract the man-in-the-street. There were cases of padres of this sort who made their mark during and after the war. The Rev. " Dick " Sheppard, late of S. Martin's-in-the-Fields and author of *The Impatience of a Parson*, is a case in point. Such men are deservedly popular. They are by nature humanists ; they have a natural love for their fellows, which is more than can be said for hundreds of stiff-backed clergymen. At the same time this freedom with people is a form of genius. There are many clergymen who have a real love for humanity in their hearts, but who nevertheless

find it difficult to overcome their natural shyness, and to meet people of all kinds and classes with freedom and an absence of reserve. What attracted people at one time to S. Martin's was that the crypt was thrown open as a " doss-house " during the war, as an *asile* or refuge for wanderers and stragglers, and for soldiers on leave. We may well admit that during a great war conditions may rightly and advantageously be relaxed. An action such as this makes a moving appeal to the public, who straightway think that " the parson must be a decent fellow." So, under the circumstances, was this particular one. The same public would not so easily realise the difficulties and disadvantages of the scheme. Difficulties of dirt and cleaning, of possible misbehaviour and drunkenness around the church. Nor would they understand that a church is a building with its own appropriate functions, among which is not the housing of derelicts. A church is a place for the worship of God and for training in spiritual development. The little shoots of growth that take place in the higher nature of man may be compared to the delicate shoots of a rose-tree. They are easily damaged and repressed by adverse conditions. A church is a building set apart specially for these purposes, and it owes its atmosphere of calm and peace and devotion to the fact that it is used for worship almost exclusively, and not for secular purposes. As I have said above, one does not criticise what is done during the emergency of a war time, but a church is a church and a " doss-house " a " doss-house," and their functions were never intended to be interchangeable. But one can well imagine that some people would argue that this would be an excellent use for churches at all times.

What is not usually understood by those who set out to criticise religion and churches is that a whole science is involved, having to do with this higher spiritual development of man of which I have been speaking, and of which the public

at large is mostly ignorant. Nor, indeed, can it be said that the real scope of this is often realised at all consciously by the clergy. I propose, therefore, to take up the consideration of this more specialised aspect of religion in our succeeding chapters.

Chapter VI

AN EXPLANATION OF CHURCH WORSHIP:

(1) *OUR RELATION TO GOD*

There is a very familiar passage in the Gospel of S. Luke (x., 27), in which a certain lawyer asked our Lord what he should do to inherit eternal life. And our Lord referred him to a passage in the Law which said :—" Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind " (*Deuteronomy* vi., 5). And then the text goes on to say " And thy neighbour as thyself " (*Leviticus* xix., 18). People in many ages have found this sublime, and will, I dare say, for ages to come. But I am not sure that the youth of our day would not put the second injunction first, arguing that we at least know something about our fellow-men and little, if anything at all, about God, and that love had better begin at home, so to speak, with those we do know. In fact, if he knew his Bible (which in the case of the modern youth is improbable) he might quote from I *John* iv., 20 :—" If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? " I am going to be a little venturesome and say that S. John seems to me to miss the point here, and that there is a very real purpose in the sequence in which the earlier statement that I quoted is put.

We hear much about human brotherhood in these days. In fact, twenty-four years ago I joined a society whose

first object is " To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour." I am proud still to be a member of it. One learns in this society to meet with people of many nationalities and races, oriental as well as occidental, of different interests and temperament, and of many different levels of culture and learning. It is not so easy to love all our brothers as some people in the pursuit of their theories demand. We find in many of them things that are repugnant and that arouse antagonism within us ; and the more we are able to see and understand of life, the greater do we find the differences and inequalities between man and man. People of similar tastes and interests tend to group themselves together and to become more cordial to each other than to less interesting people. This is quite natural, and it has been pointed out that Jesus had His John, and Buddha His Ananda.

But Christianity insists on this sense of brotherhood—the modern name for neighbourliness. So do other religions —in fact, the verse quoted above is Jewish. " Hatred ceases not by hatred at any time, but hatred ceases only by love " (*Dharmpada*, 37) is a saying attributed to Gautama, the Buddha. Hinduism also is rich in this conception. Here are some inspiring quotations :

Knowing the Supreme to be in all beings, the wise extend love to all creatures undeviatingly. (*Vishnu Purana*, I., xix., 9.)

He who seeth the Self in all beings, by his own Self, he realises the equality of all, and attaineth to the Supreme state of Brahman. (*Manusmriti*, XII., 125.)

He who seeth all beings in the Self and the Self in all beings, he hateth no more. (*Isha Upanishat*, 6.)

How are we to realise this brotherhood ? If we ask what it is in other people that antagonises us, we find that it is invariably something that we recognise as a fault. There is a view of man which sees him as a divine spirit inhabiting

an animal body—a body, that is to say, evolved from that of the animal. We understand that certain instincts and qualities adhere to such a body and express themselves through it. There are brute instincts in practically everybody. We are not asked to feel brotherly towards the animal propensities. The basis on which we find and found our fellowship with one another is that of the Divine Life in which we all share. In so far as that is realised by us and is expressed through us, we are able to recognise its expression through others. It is this recognition of the Divine Life which is the basis of our sense of brotherhood. Hence in the attempt to live the brotherhood of man we look for that which is highest and best in our brothers. That we can appreciate. For the time being we pay as little attention as possible to the animal form and its traits of character. When we are sufficiently firmly rooted in a realisation of the Divine Life in ourselves and are thus able to see it clearly in others, we can afford to be tolerant of their weaknesses and are no longer antagonised by them. We simply note that people stand at various stages of development, and that faults that we perceive in others to-day were exhibited by us in the past. We love our fellow-men in so far as we are able to find and to answer to the Divine Life in them. It was therefore with very good reason that the old precept of the Law told us first to learn to know and love God. For, that once accomplished, it becomes less difficult to " love our neighbour as ourselves."

WORSHIP AND ITS PURPOSE

In all countries people are losing the habit of going to church. Where the older generation was brought up to the habit of attending church on Sundays at any rate, numbers of the younger generation never, or only on the rarest occasions, go to church. The reason for this is many-sided.

It is partly that people have grown to disbelieve the more old-fashioned presentations of religion. It is partly due to the spread of pleasure and of facilities for getting enjoyment—all this is linked up with the growth of cheap and rapid transport. It is partly due to the greater pressure of business life and the need felt for relaxation. It is partly due to the spread of humanitarian ideas, and the ethical satisfaction gained by many people in work for these rather than in the more technical area of religion.

In regard to all this, it is difficult to forecast the future. It may be that people will come increasingly to feel the need of religion and of worship, that they will more and more look for a theory of things adequate to explain life and the world in which they find themselves. Or it may be that technical religion will appeal to a select few, who by deeper instruction and greater earnestness may be able to replace in terms of quality what has to be sacrificed in terms of quantity. It is useless to prophesy : let us " wait and see."

I feel very strongly that a new *apologia* has to be framed for the kind of worship that is rendered in church. I have myself come as the result of logic and deliberate reason to see the huge importance of church worship. One may doubt whether the masses, as they grow progressively emancipated, will see this need ; but I am convinced that good reasons can be laid before those who are prepared to accept a spiritual philosophy of life and to work for the good of their fellows.

If one puts the question, What is the use of going to church ? the answer that can be given is threefold :—

1. It is the duty and privilege of man to worship God.
2. It is for man an exercise in spiritual training and development.
3. It is an act of service to the world in which we live.

THE WORSHIP OF GOD

It was of set purpose that this chapter opened with a little disquisition on the relation between the love of God and of one's neighbour. The age of reactionary religion, that has been left behind by our generation, was one which talked much about God and which often tended to separate Him off completely from man, except for odd notions of covenants and mercies. This generation concerns itself much more with human relationships and with the service of one's fellows, and so tends to give to the ideal of humanity that importance which our forefathers gave to God. Both tendencies are exaggerated. I know of no better approach towards God than along the lines that have been indicated at the beginning of this chapter. It gives us a reason for learning to know God, and because of that inspires us in a way that the dogmatism of our fathers fails completely to do.

Many people in these days will frankly confess that they know nothing of God. And it is often because the language of church services refers so constantly to God, and that the singing of psalms and so forth is felt to be unnatural, that they drop away from church attendance. They cannot put much meaning into the formularies that are commonly used. I suppose we may take it for granted that the first contact that we establish with God is likely to be an intellectual one. I am leaving out of count, of course, the traditions and memories of one's childhood days, which are strong in a good many people and were, indeed, intended to be formed strong by those whose tender solicitude implanted them. I do not attempt in these few pages to prove or argue at all fully any of the ideas that I am bringing before readers. Those ideas can be studied in detail elsewhere, and I am wishing rather to suggest a line of linking these ideas. I will not attempt, therefore, to state the case for the existence of God.

I do care personally for the exercise of the mind. And its exercises tells me that there are many problems in life about which we can arrive at no certain solution for ourselves in the present undeveloped stage of our faculties. I find very reasonable on many points the claim that teachings on the higher things have been given to the world sufficient for our understanding by the great teachers of religions, and I find much in the idea of revelation in Christianity. Within the orbit of such ideas it is not difficult to frame for oneself what one conceives to be a general but intelligent conception of the nature and being of God. Any open-minded man who looks out on the world around him and who studies the course of events in life, must, it seems to me, be convinced of the existence of some plan which has shaped the universe and which guides and directs our lives. Hence I have no difficulty in believing in God. The marvels of science and of nature are sufficient to render that inescapable.

I have already in Chapter II given utterance to the belief that the universe owes its existence to the Divine Life. Religion speaks of God as being above His universe—or, in a word, " transcendent "—and also as putting down His Life into the universe—" immanent." There is a wonderful symbolism worked out in the *Apocalypse* or *Book of Revelations*, which speaks of this outpouring of the Divine Life from the Second Person of the Trinity as from " the Lamb slain from the foundation of the world " (xiii., 8). It is on this primal sacrifice that the whole conception of sacrifice in religion is based. The highest sacrifice that man can make (especially in conjunction with the Sacrament given to him by our Lord) is the sacrifice of " ourselves, our souls and bodies." And so in the course of the Holy Eucharist we are admonished in the words of the ancient liturgy to lift up our hearts, and to give thanks unto our Lord God. And we respond that to do this " is very meet, right and our bounden duty." It is the God within us reaching out towards union

with the God without, a union which at our stage is capable of realisation in some measure, but will never be completely realised until we have achieved the purpose of our appearance on earth.

We need not pursue this idea further here. The validity of what I have been saying is not demonstrable by further argument; it is demonstrable only from that experience which has to my knowledge in many cases crowned an earnest and persistent effort. In studying the liturgies of the traditional Churches there is a distinction to be noticed, say in the Eucharistic rite, between that praise and prayer addressed generally to Almighty God and referring from time to time to Persons of the Trinity, and that addressed to Christ through the Blessed Sacrament. Each brings a different response and I want at the moment only to touch on the former. There are sensitive people who feel a mysterious influence in a church. The downpouring of Divine Grace is traditionally symbolised by the dew or the rain. There are sensitively-framed people who, in response to whole-hearted praise or prayer to God—worship which is devoid of selfish motives and self-interest—can apprehend some downpouring of power, which they come eventually to identify with the answer on the part of God to any unselfish act of praise or adoration.

Let me say in leaving this aspect of our subject, that while people may argue that God has no need of our praise, or that our wishes in regard to prayer are already known to Him, the question of this does not arise. The question is rather one of our own conviction. Worship means the giving of " worth-ship " to God. We feel and know that it is right and meet for us to lift up our hearts in praise and adoration to God, and to strive to unify ourselves more completely with the Divine Will. To do this gives the greatest satisfaction to our natures, and is found to be the most productive means that we have for drawing nearer to

Him. Further, in proportion as we awaken to appreciation of the greatness and splendour of the Divine Majesty, so are we unfolding the godlike qualities in ourselves and fulfilling the purpose for which we were created. And, secondly, there is also the question whether God does not make use of our co-operation with Him and even count on that co-operation more and more as man grows into spiritual maturity.

Chapter VII

AN EXPLANATION OF CHURCH WORSHIP:

(2) *ITS VALUE TO THE WORSHIPPER*

In the last chapter we outlined three points of view from which it is possible to approach the study of church worship, and we dealt at once with that aspect which has to do with man's attitude to God. The second point of view concerns man and his own training and development. We shall understand better the special position occupied by the Church in this respect, if we first glance at some general principles underlying the acquisition of knowledge on the part of man.

KNOWLEDGE THROUGH EXPERIENCE

In the first two chapters of this book we studied the theory according to which man's contacts with the experiences of life awaken the powers latent in him. We saw this growth taking place at two stages—unconsciously and consciously. As soon as a man understands the scheme in which he is taking part, he can use his intelligence and newly-awakened independence to seek out for himself experiences that he thinks may be profitable for him.

Now there are two ways in which a man can learn a lesson. He can learn it by direct practical experience. He puts his finger in the fire, for example, and discovers that fire burns. Or he can learn it by theoretical study, on the authority of others. In this case, he is warned that fire

burns. He can verify this either by putting his finger in the fire as in our case just mentioned, or by approaching his finger gradually near the fire till the heat becomes insupportable. In the latter case, of course, he does not get the complete sensation of burning. It is doubtful whether lessons are learned to any great extent exclusively on a theoretical basis. A man usually resorts to some minimum of practical experience in addition, but the theoretical instruction reduces the amount of this that is necessitated. There is a subtle thought involved in the statement that education helps man to anticipate experience. It gives him the advantage of the collective experience of mankind, and thus enables him better to understand the whole experience in its true context. And if he does get practical direct experience for himself, he is able to appreciate its significance more fully, that is to say, more of the whole content of the experience.

Belonging to what may be called " higher factors " in education are science, art, religion and travel. Science, useful as it is in many ways, has one special value in regard to the point we have under consideration. By bringing people into touch with the infinitely great and the infinitely little in nature, it can work enormously to stretch the horizons of the student's mind. Art provides a rich and concentrated environment of beauty, the creation of human genius. Religion provides a rich and concentrated environment of spirituality, calling out the highest instincts in man. Travel brings contact with phases of life and of nature not found over a smaller area in the same abundance and diversity. I do not want to digress further on this subject, but just to point out that a church service is of extreme value in that it provides an environment of religious influences which it would be difficult to find for purposes of reaction elsewhere and otherwise.

MAN AND HIS SPIRITUAL TRAINING

Let us now study this process of man's development more in detail. We have already pointed out that man is by no means a simple creature, and that progress for him means attention to many different sides of his nature. All work of this sort is usually divided into two categories. One has to do with the refinement and getting under control of his existing powers, and the other with the development of new powers or of higher phases of those already in expression. It is convenient to begin with work upon three sections of his being—(i) the physical body, to which is related especially action ; (ii) the emotions and passions ; (iii) the mind. The kind of discipline or training into which man puts himself for this work implies in the first place a certain general attitude towards life, and secondly some special exercises with a definite end in view. The general attitude is one to which we have already given our attention, namely, to be always on the look-out for and to profit by whatever experiences the daily round may bring. There come occasions when we can put our ideals into practice. We are apt to get over-strained and irritated by constant interviews or interruptions in our work, for example, and have in such an event an opportunity for practising patience and for learning to put aside our own regrets and complaints, thinking rather of the interests of the other people concerned. This attitude can be summed up in the simple phrase that our life should be purposeful.

As I have already pointed out in Chapter II, there is one secret the understanding of which transforms life. We grow up used to fending for ourselves. At the earlier stages of evolution this is necessary. It is obviously unavoidable in the position of the savage. It belongs also to a great extent to the life of commerce. But it is an anachronism so far as

the spiritual life is concerned, and those activities of the daily life in which it is possible for us to act as aspirants towards spirituality. We understand at this later stage that we are not in the world simply to get pleasurable sensations for ourselves. And we learn to view our physical body, for example, not from the standpoint of ministering to our own pleasure, but as a vehicle of kindliness, strength, and so forth towards others. It has to be a channel of beneficent influence. Similarly do we learn to deal with our emotions and thoughts. We realise that they are not intended merely to minister to our own self-satisfaction, but to be instruments of helpfulness to others. In short, we learn to be self-disinterested in the three sections of our being that I mentioned—the physical body, the emotions and the thoughts.

All this relates to the general attitude towards life of which I spoke. What about the special exercises? These can be of various kinds. One point of great importance is freedom of self-expression in regard to the body. Many people are stiff and awkward in their bodily movements and gestures. Physical culture, especially of the type spoken of as eurythmics, is exceedingly valuable in helping to make the body a flexible instrument and a ready channel for noble and beautiful influences. Opinions may differ on the subject of social intercourse. There are people who think we chatter too much, and I have heard the suggestion that before saying anything we should habituate ourselves to discriminating whether it is (i) true, (ii) kind, and (iii) necessary. This is a practice which has its great utility, but in my own opinion in its appropriate place. I am afraid that house-parties would be dull under such circumstances. Small conversation is a great art, and carries with it the power of putting strangers at their ease and making them feel at home.

When we pass to consider the training of the emotions and of the mind, we are struck by one curious fact. The system

of normal education hitherto prevalent has addressed itself almost exclusively to the mind and practically ignored the emotions. As a consequence, people when they reach adolescence are often quite " at sea " in regard to the control and useful expression of their emotional impulses. For the refinement and uplifting of the emotions, art and religion are the two sovereign influences. Art is still envisaged as a luxury and as reserved for the few. Our modern towns have been allowed to amass themselves, utilitarian and economic considerations mainly regulating their construction. People do not realise that the money they save by ignoring the claims of beauty, they soon lose in consequence of the atmosphere they encourage and bequeath. A generation born and bred amongst ugliness and industrial strain grows up with savage instincts, and social antagonism, strikes and class war are the natural outcome of this policy of ostracism in regard to beauty. Much that is similar might be said in regard to religion, and the fault has been largely on the side of institutional religion.

MEDITATION

There is one other exercise in spiritual training to which attention may be drawn, before we pass on to the real subject of this chapter. I mean meditation. Meditation can quite well be included in the category of church worship. I myself take a meditation class weekly in my church. But we lead busy lives in these days and there is not much time for going to church. So the churches chiefly concern themselves with public worship, and these other activities of the larger sphere of religion remain in the category of those that are little, if at all, concerned with the specialised area of church work. Moreover, meditation may be practised collectively, but it should be done also quietly in the sanctuary of one's own heart.

Meditation is based on the idea that thought is a creative power. " As he thinketh in his heart, so is he " (*Proverbs* xxiii., 7). And an Indian Scripture puts the case with extraordinary wisdom : " Man verily is desire-formed ; as is his desire, so is his thought ; as his thought is, so he does action ; as he does action, so he attains. So indeed the desirer goes by work to the object in which his mind is immersed " *Brhadaranyaka Upanishat*, IV—iv, 5–6). By taking qualities of character in meditation it is possible to build them into our character. Let us say, for example, that a man lacks courage. He would take this as his subject for meditation day by day. He would begin by defining courage to himself, by examining it in its different aspects and in its bearing on his life. He would picture himself in surroundings which required the display of courage and himself as acting courageously. Presently, such an opportunity might present itself in real life, and courage would at once come to his mind, as he would have made it a habit of thought and built up, as it were, a line of least resistance. The difficulty with most of us is that in an emergency we do not think to act in time. It requires only a little application of will to put into practice an idea already strongly in the mind. Moreover, the constant reflection upon courage, and the accustoming of oneself to its contemplation, breaks down complexes that may exist in the character and which tend to impede the expression of a particular quality. One has to be careful, of course, not to allow feelings of gratulation and self-conceit to creep into exercises of this sort. But it is easy to avoid this, if one's attitude is high and one of idealistic aspiration.

ARCHETYPAL IDEAS

There is a school of philosophy which holds that " thoughts are things," or, to put it more philosophically, that the world

came into existence as the result of the creative thought of the Logos. It is held that there is a world of Archetypal Ideas, and that all manifestations in the lower worlds of phenomena are the outcome or expression of these Archetypal Ideas. In meditation the mind seeks to find union with these great centres of life and creative energy, and, in concentrating steadily on ideals, the mind may receive great illumination and a realisation of some supreme spiritual power. Hence we come to the view that, apart from practical considerations of the moment, it is more important, as far as the future is concerned, what a man thinks than what he does. His actions are the product of his past thoughts ; his thoughts are the creators of his future actions. Meditation, therefore, helps us in the first place to control and to refine our nature. It enables us to build new qualities into the character, and in its more advanced practice to unfold in the higher nature, and bring down gradually into expression through the physical body, higher phases of consciousness. A faculty like intuition can be awakened and cultivated through meditation.

THE CHURCH'S SPECIAL CONTRIBUTION

Readers may have been thinking that all that I have just been saying is irrelevant to the subject of this chapter, which is the influence of church worship on men's spiritual development. In reality, it is not possible to understand the action of worship upon its devotees without this preliminary *exposé* of thought.

Let us first see what special advantages and aid the church system has to offer us. Up to the present I have contrived to avoid what are sometimes called sectarian issues and to speak of the churches in a collective sense. Of course, one has one's own point of view in regard to what the church is intended to be and to do. I am personally a devout and convinced believer in the Sacraments, and see certain great

advantages in what is called liturgical worship. These beliefs do not make me exclusive or unsympathetic in regard to other churches. I am prepared to admit that Nonconformist churches can do a great deal more with some people than I could ever hope to do. Nonconformist friends of mine have agreed that the Salvation Army does much for people that they cannot reach. I have my own views of an ideal church which would grade her services according to the temperaments of the worshippers. Some of what I shall have to say will not apply to churches which do not use the methods that will be considered, but much of it will apply to most churches, and readers can extract as much or as little from my remarks as they feel disposed to accept.

I take it that the object of church worship is to " bind back " (Lat. = *religare*) man to God, and to his spiritual nature which represents what is godlike in himself. The church services are designed to this end, and we have already spoken of the instinct natural to man to give praise and to lift himself up to God. There is a point of practical significance which comes up for our attention at the outset of this enquiry. We have to realise that this effort in the direction of religion is in marked contrast to the attitude of the average man throughout the day, and I suppose it is not impolite to say that many of my readers will naturally have to group themselves into this class. The daily life is much occupied with material pursuits, cares, and pleasures, and this occupation carries man's attention and thoughts in certain directions. These may be innocent enough in themselves, but they do not usually flow in the direction in which flow thoughts of religion. If we do not make rapid progress in the spiritual life, we have here at least one common sense reason.

It is difficult for a man to keep his thoughts concentrated on religious topics for any length of time. His thought is

working at an unaccustomed level of his nature, and the man finds it hard work and experiences often a natural reluctance to keep on at it for a sustained period. This brings me incidentally to an explanation in regard to meditation. I have spoken above of a natural trend of our activities during the day towards worldly interests. In the same way, our activities are habitually outward-turned. Meditation reverses this process and carries our thoughts inward. The scheme is to render oneself oblivious of all outer happenings, and to use the consciousness turned in upon ourselves. We find it difficult to continue this for more than quite a short time. Indeed it is dangerous to do so, for we may easily overstrain the brain, and lesions of the brain may be produced without warning. In the early stages, serious concentration is usually limited by teachers of the science to a quarter of an hour. What is even more serious in the way of difficulty is the deliberate withdrawal from all outer stimuli. If a great friend suddenly comes into one's presence, feelings of friendship and love rush out spontaneously to him. But if we take our friend in the solitude of meditation and try to send him love, the process is vastly less successful ; it is often cold and intellectual—the reason being that we are used to working in obedience and response to external stimuli and not to originating activities of consciousness within ourselves. All this is a matter of practice. I have been working for some time with a congregation at meditation and similar exercises, and have a group of people who have learned to turn on the tap, if I may use a homely illustration, of a certain number of fundamental virtues at will. And let me add that there is a vast difference between thinking and meditating about love and *becoming* love at a moment's notice.

But to return to our original point. The church service demands an attitude of mind that is still to a large extent outward-turned and yet which draws plentifully on the

spiritual resources of one's inner nature. And the fact that the work is not a solitary one, but is done in common, and that the worshipper is in an environment suggestive of religion, enables him to keep his attention concentrated on the work in hand for much longer periods of time than would be possible under other conditions. I can conceive of a person becoming similarly absorbed in a book about religion. We may regard the case as parallel in some respects, only in the service he is working with far greater intensity than is the reader. If we think of the duration of a Church service, which may be anything from half-an-hour to two hours under normal conditions, we realise that it must be of immense value to the worshipper to have his thoughts and emotions raised to the high level that is attained for so continuous a period.

THE USE OF A LITURGY

Among the various points at issue between the Nonconformist churches and those of the older tradition is the question whether the services shall include a certain proportion of extempore prayer and praise of God or be conducted according to a fixed liturgy. There are arguments of some validity on both sides of the question. There is certainly something to be said for spontaneity in worship, and, on the other hand, there is much in favour of the objection that the standard of such extempore utterance is apt to fall rather low except in the case of a few real masters of thought and speech. Such objectors prefer the stately and ringing language of experts, hallowed by centuries of constant usage. The English tradition has been singularly fortunate in that its Bible and Prayer-Book represent the finest period of the English tongue and bear the stamp of extraordinary genius. In fact, there is some truth in the remark that the English translations of some of the *Psalms*,

and especially of the *Apocalypse* or *Book of Revelation* often read better than the original.

FORM AND LIFE

In examining the arguments for and against liturgical worship there are certain considerations that should not be overlooked, and which we have already to some extent considered. Liturgical worship is one part only of the whole content of religion and a part that still belongs to the ministrations of the church. If the church looked after the whole content of religion there would be other religious exercises that were less formal and more flexible or spontaneous. The liturgical form is specially useful for the particular work that the service has to do. It is easy to talk about disembarrassing ourselves of forms and so obtaining freedom, but talk of this kind is usually rather light-headed and only relative. We cannot get away from form so long as we live in a universe of manifestation. In manifestation itself duality is implied—God and the universe into which He manifests, spirit and matter, life and form. No life can be expressed apart from a form. So long as we inhabit physical bodies or other bodies we must use forms. We cannot escape from forms, but ought to see that the forms we use are made adequate to express the life. A liturgy, as we shall further see in the next chapter, uses a special form for a special purpose. The way to overcome prejudice or dislike towards it is so to familiarise oneself with the form that one can devote one's attention to making it a channel of life. It will not then be found difficult to reconcile oneself to its use.

LANGUAGE AND SELF-EXPRESSION

Apart altogether from questions of literary merit, there is another view of the liturgical question which is not widely

recognised, but opens up a vista of great significance. A liturgy is not merely a form of prayer or praise, but it has the marks also of a form of meditation. Two possibilities lie before the man who is called upon frequently to use a liturgy. Either the words will grow formal to him and come to be repeated in a mechanical fashion, or the mentality will delve beneath the phrases of stately language and live in a world of thought and sentiment beautiful and holy in the extreme. Let us for a moment examine the significance of language. There are still nomadic peoples in the world who trade with one another in produce and kind for a livelihood. The world at large has adopted another system of barter, and uses coins or counters of metal and paper vouchers. These represent a certain value for the purchase of natural produce or for the remuneration of human labour. Words, in a similar way, are a kind of currency by means of which we exchange thought with one another. We are not yet at the stage when we can communicate directly from mind to mind by process of telepathy. We have to " step down " our thoughts into language, vocal inflexion, change of facial expression and gesture, and so hold communication with one another. A word, therefore, is a symbol of thought. It is related to a thought or an emotion, which is to be regarded as its ensouling life. People can use language quite casually and express through it very little of this substratum or " substance " of life. On the other hand, words can be made the vehicle of strong and rich emotion and thought. We can go further still in our ideas, and take our minds back to those Archetypal Ideas of which we spoke earlier in this chapter. If a man's consciousness be sufficiently developed and attuned to these Archetypes, language may be so wielded as to release a great downflow of spiritual power. It is in this attitude that we should approach a liturgy. The words themselves, if properly chosen, are " Words of Power " ; they unlock the entry to this universal reservoir of power. Moreover,

behind such a liturgy in many cases is the accumulated devotion of centuries. As the leading key-ideas are brought before a congregation, the collective thought of the people can work wonders, and a liturgy becomes a marvellous instrument of self-expression.

MODERN REQUIREMENTS

These reflections lead us on to another. A liturgy has to be carefully compiled by people who know to a reasonable extent what they are doing. The liturgy of the church in which I am privileged to work has been carefully revised, so as to exclude a number of features that we feel to be defective in the older liturgies and to present difficulty to sincerely-minded modern worshippers. We have cut out petitions for temporal benefits, and all passages which indicate fear of God, of His wrath and of everlasting hell ; all expressions of servile and cringing and exaggerated self-abasement, appeals for mercy, imprecations of the heathen and cursings, and the naïve attempts that one sometimes finds to bargain with the Almighty. The evil of all this is patent to anyone who pauses to look at it. One may take two illustrations from the Roman Mass as typical of this objectionable element in the older liturgies :

> We therefore beseech Thee, O Lord, to be appeased, and to receive this offering . . . ; grant that we may be rescued from eternal damnation. . . .
>
> Hear us, O God of our salvation, and deliver Thy people from the terrors of divine anger, and make them secure by the bountifulness of Thy mercy.

It ought to be impossible for thinking people of our generation to have to repeat this crude anthropomorphism. Such elements are disfiguring to a liturgy, and derogatory alike to the idea of a loving Father and to the men whom He has created in His own image. In place of all this it is

possible to insert passages of joyous aspiration, and we thus eliminate any element of darkness and malignancy from the worship of our Divine Father. It is difficult, of course, for the older churches to adjust themselves to the reasonable demands of progress for fear of discarding points of value. But such changes as I have been indicating are inevitable.

Enough has been said to show that the church has much of instruction to offer to its members, and much of help in their spiritual development to give to them in its services. If I have not dealt with the Blessed Sacrament of Christ's Love, nor with various other features of worship, it is because these matters come up more conveniently for consideration in the subsequent chapters of this book.

Chapter VIII

AN EXPLANATION OF CHURCH WORSHIP:

(3) *ITS INFLUENCE ON THE SURROUNDING WORLD*

In this chapter it is proposed to study a view of church worship quite unfamiliar except to a body of students holding certain special ideas. It is the third aspect of worship that we have mentioned, in which it is seen as an act of service for the world in which we live.

CONGREGATIONAL WORSHIP

I want to begin by discussing the principles which underlie the old custom of congregational or collective worship, and may mention in passing that much that will be said in this chapter may be regarded as a continuation of the subject dealt with in the last, namely, the opportunities that worship offers for the training of the individual. For, after all, the congregation consists of a number of individuals working together in a corporate capacity.

Christianity is essentially a religion of fellowship. It took over the idea of corporate worship from the Jewish usages, and from the beginning it practised it. Except for gatherings at great festivals, Hinduism and Buddhism have nothing in common with this, and neither Hinduism, Buddhism nor Islam have the same corporate singing and liturgical worship. Moreover, Christianity is a sacramental religion, and the principle underlying not only the rite of Holy Communion, but prototypes of it which existed in earlier mystery-cults in the shape of sacramental meals, is

that of uniting the fellow-devotees together in the bonds of brotherly love and common aspiration. This may be called the spiritual basis of such collective work. Humanity is one great brotherhood, depending on the fact that we are all sharers of the one Divine Life. That brotherhood exists as a reality in the world of pure Spirit, it does not have to be created there. It has to be brought down into realisation in the lower worlds of being, and this process is gradually being achieved as man rises to the height of his spiritual heritage.

There is another point of view which gives us to see a great plan underlying congregational worship. An old motto tells us that " In union is strength." People have a perfect right to make what use they like of their individual freedom. Of course, if they choose to live in inhabited territory in the community of their fellows, they subject themselves to certain general regulations which are not on the whole burdensome or tyrannical. But this measure of sacrifice they make of their own free will and accord in order to reap the benefits of civilisation. It occurs sometimes to a man to take up a piece of work which he is unable to do by himself, and he enlists the aid of his neighbour. If the object is to their mutual benefit, they willingly co-operate together, without any complaint as to the sacrifice of their personal freedom. It is sometimes necessary that this co-operation shall be close and perfect. A crew of oarsmen, for example, have to work together as though inspired by a single will. Among sailors there are some traditional songs called " chaunties," which they sing while weighing anchor. They serve to increase the jollity and sense of fellowship amongst the men, they divert the men's thought from the severity of the labour, and the rhythm of the music set the time, so to speak, at which they would pull at the rope or chain together.

Exactly the same principle underlies congregational worship. The people working in collaboration together do

so of their own free will and accord and produce a cumulative result which is much more powerful than would be the haphazard contribution of the same number of people each following his own temperamental bent.

I have emphasised this voluntary basis of co-operative work, because there exists in these days a curious tendency to rebel at this form of worship. People cry out for the spontaneity of religious self-expression, or they grow romantic about the beauties of contact with nature. The point really is that these are all different sorts of worship. Each has its own great value and it is only shortsightedness to set up one as antagonistic to the other. They should be mutually complementary, and they work upon different sides of the human character and accomplish different ends. Christianity allows plenty of freedom for communion with nature as well as for private prayers and devotions whether in the home or in the church. The want of vision arises from the state of confusion that we have noted in a previous chapter, which has led so much that is essentially religious to become separated off from the oversight of the church, and that which remains to be carelessly regarded as the whole content of religion. The churches are themselves partly to blame for any diminishing interest in their services. Many people find difficulties in repeating from a liturgy sentiments that they have outgrown—but we have already discussed this. But there would be less of this critical and shallow talk about the services of the church, if people were taught what those services really accomplish and how tremendous an influence they can have on the world. It is to this subject that we will now address ourselves.

ANOTHER IDEA OF WORSHIP

The theory of worship that I am now going to offer for consideration presupposes certain views in regard to man,

to the origin of religion and to the objective power of human thought, emotion and other activities of consciousness. We have already dealt with the make-up or constitution of man. He is to be seen as a spiritual intelligence inhabiting a physical body. Between these two extremities of his being, so to speak, is a certain intermediate section of his being, which we sometimes call the soul. We need to understand that he has a number of different aspects of consciousness, such as will, intuition, creative thought, concrete thought, emotion. These are thought of as manifesting at different levels of his being and as expressing themselves in intervening worlds or spheres or planes of being. It is unnecessary for our purposes to enter into this question of man's psychology at any length, only we have to understand clearly that religion is intended to minister to man in his entirety and at all levels of his nature.

The next point to be grasped is that a liturgy invented by ordinary human beings and written from the standpoint of this world in which we live is likely to be deficient in providing for action upon the higher reaches of man's being. There is a striking similarity in the Eucharistic rites that have descended to us from the distant past, and it is thought that probably our Lord Himself indicated certain central points in the ritual, the intervening portions to be filled in at the discretion of His followers. It is thought that some of these extemporised the ritual in much of what they said. Students of this higher psychology of man can only point to the fact that the sequence of action and thought in the Eucharist gives evidence of a definite scheme lying behind that service, built upon great understanding of what is required.

Thirdly, we have to accustom ourselves to the idea that the various aspects of man's consciousness, as they are brought into play, produce results not only in a subjective sense within the man himself, but produce radiations of force which can

act upon other people, that is to say, those radiations can influence and affect other people in an objective fashion.

It is difficult to formulate these ideas without some complication of language. But we can put one illustration of what I mean into language that is quite clear. When a man uses thought, what takes place is not only a subjective impression within himself, but there passes also from him a wave of thought power which will impinge upon other people in the area of its activity, at the thought level, and will tend to awaken and to set going similar thoughts in those people. Naturally, at the ordinary level of human thought, this is often likely to be one thought only amongst a thousand other jostling thoughts. But people can train themselves in the control and use of thought, and can learn to send out thoughts which not only are very powerful but, being noble and elevated in their character, operate at a higher level than that touched by the thought of ordinary people.

It is difficult to hold the mean between over-credulity and over-conservatism of temperament. The public in general is a little conservative about new ideas. Sometimes it is justified, sometimes it is made to look foolish. I think I am not exaggerating when I say that most thinking people would in these days be willing to accept the possibility of telepathy or thought-transference. It has been vouched for by many great scientific men, of whom Sir Oliver Lodge is one. And so many people have themselves experienced or known of flashes of telepathy in the intercourse of ordinary life. The view that I have been submitting is mainly covered by the theory of telepathy.

A SERVICE TO THE WORLD

This view of what is taking place makes bold to say, then, that worship is something which does not concern the individual alone. It is not entirely a question of giving

" worth-ship " to God, or of deriving strength, encouragement, love and illumination for oneself. It is also a matter of working for the outside world, and, let me add, of working very hard, if one really understands what a prodigious work one is enabled and entitled to do.

We could use no better word than " service." A church service is a " service " rendered to the world in which we live, and it is equally a " service " rendered to God because we are privileged in being able in that way to co-operate with Him, and to take our share in His great work of pouring out strength and blessing upon the world.

I have spoken of telepathy in order to justify to readers, to whom ideas of this sort may be new, that which is a matter of wonderful experience and knowledge to myself and to a number of my colleagues and co-workers in our various congregations. Let us enquire a little more closely into what kind of influence actually is sent out. Telepathy is usually translated as " thought-transference." Actually the word is derived from the Greek " *tele* " = afar, " *pathos* " = feeling. On this principle it ought to mean rather transference of feeling. *The Concise Oxford Dictionary* defines it as the " action of one mind on another at a distance through emotional influence without communication through senses." (The word " emotional " may conceivably be used here in its etymological sense of " *e* " = out or forth, " *movere* " = to move). Another dictionary says : " The occult communication of facts, feelings or impressions between persons at a distance from each other." When one comes to examine the various elements that figure in a service, we find that the whole gamut of human faculty is really at work. As I have already pointed out, the Liturgy is " the plan of the work." It suggests a number of key-ideas to the people, and it is through these that they express themselves according to the possibilities of their temperament. There are intellectual conceptions, there is a great variety

of emotion. Underlying everything should be a sense of devotion and aspiration, a glad joyousness and the deepest reverence before Almighty God. Between the members of the congregation there should exist a real feeling of brotherly affection. Moreover, the musical accompaniment and embellishment of the service, the influence of the architecture and decoration of the church, should combine to awaken the sense of beauty and artistic appreciation within ourselves. And underlying all is a deep resolve to attain that which is destined for us and to persevere amid the storms and tumult of our earthly life, which calls out the sovereign power of the will. This is a rough *résumé* of some of the chief influences that will be poured out upon the world by a congregation in church.

THE NEED FOR REALITY IN WORSHIP

I have in the last chapter stressed the fact that this output on the part of the individual worshipper represents an expression of faculty at a much higher level than that at which ordinary worldly affairs are affecting the world. And for this reason what is done is really powerful and useful. It is, in fact, on this principle that good is bound eventually to triumph over evil, for an amount of energy working through good thought produces a far greater effect than the same amount working through lower thought, which can express itself only in grosser and more inert matter. If we examine the thinking of the ordinary man of the world on spiritual matters, and indeed on most matters, it does not go very deep ; in fact, it is apt to be vague and not at all clearly-defined. I am reminded of a delightful story told of the Governor of one of the smaller American States. He was somewhat addicted to the use of bad language, and the local preacher thought it his duty one day to reprove the Governor openly from the pulpit on account of the scandal caused by

his language. On hearing of it, the Governor only smiled and remarked : " Oh, never mind, I swear a little, and Mr. Jones, he prays a little, but we neither of us mean much by it ! " I am afraid that that applies to many, many churches. People listen idly, indifferently, or with vague and faint emotion, to the prayers, but only rarely is there anything approaching real spiritual activity based on understanding. I am perhaps too exuberant about the possibilities of a church service. In many churches, unfortunately, the type of thinking is much like that of the ordinary man who does not go to church. Still, it does work at a higher level, and has that much (and it is a good deal) to its advantage. Personally, I am used to working with a highly-trained congregation—not of any special intellectuality, but who have seen the possibilities of this work and are afire to do justice to it. And I can see that if church-goers could be awakened to think with definiteness, and to give free scope to their love and devotion, a church would become a veritable centre of help and blessing to the neighbourhood in which it is placed.

THE ANGELS

Thus far I have been taking into account only the contribution of the worshippers, the human participants in the service. And what they can do is by no means to be despised. If one were to ask the ordinary more or less orthodox Christian if he believes in angels, it is probable that he would answer in the affirmative but without any great display of enthusiasm. Our conception of the " worlds invisible " may well include the idea of these gracious ministrants, swift and active in carrying out the Divine Will or watching patiently over tasks that take a life-time or even centuries to bring to fruition. There is one delightful side to the religious thought of the East ; it is that they have a vivid conception of nature being instinct with life. And perhaps

this may not be so foolish as the West in its superiority is apt to assume. They go so far as to personify the forces of nature. It is held that the operation of these forces is carried out through the agency of such angelic beings. The traditional idea of Christianity is that in the worship of God men and angels sing in concert, and that angels are winged messengers of mercy who spread abroad blessing and who accomplish good deeds, and who delight to co-operate with man when he pauses to render that possible.

THE DIVINE GRACE

Nor should we forget that God Himself is concerned with our worship. Religion is constantly speaking of the down-pouring of Divine Grace. Perhaps the most spiritual and at the same time the most reasonable explanation that we can frame of the action of this divine power, is to picture ourselves as living perpetually within the sphere of the Divine Omnipotence, Omniscience, and Omnipresence. Every flicker of our consciousness must be reacting within His consciousness, and every aspiration that is not turned in upon oneself, but is selfless and impersonal, brings its immediate response and recognition from the Divine Omni-presence. A worship that is single-hearted and sincere must, it seems to me, call down from on high untold blessing over the place where it is being held or, in other words, through the channel that is being made. In addition to this, again, we have to make note of the special blessing of the Christ which pours through the sacramental channels. The Holy Eucharist is thought of as being " a propitiatory sacrifice, which may be offered for the living and the dead, for sin, punishment, satisfaction and other needs " (*Canons of the Council of Trent*, Sess. XXII., cap. i-ix.). It is held, in other words, to be capable of wiping out part of the accumulation of sin in the world.

SPIRITUAL TRANSFORMATION

When we add together these different sources of spiritual power, we shall agree, no matter what may be our special view of the constituent factors, that the resultant blessing to the world may be really great. I am one of those who look upon work of this kind as fundamental. We know that different elements have to be taken into account when dealing with problems like the upbringing of children and the amelioration of the lot of the masses. There are those who set great store by environment, and others who are rather fatalistic about heredity ; and there are others who hold that there is in man an inner power which can enable him to rise superior to both environment and heredity. Faith in this innate power does not excuse us from efforts to improve slum areas and the heredity of the coming generations. But to arouse that dormant power within a man is recognised as the surest of all methods, if it be feasible. I regard the work that the church does as doing the equivalent for the district, the country or the continent. It appeals to me as vital to the spiritual welfare of our civilisation, and I believe that if this could be made more efficient and properly organised, we should have at our disposal an immense power for social and political regeneration, and for changing the whole atmosphere of public opinion. A single church sending out thoughts of brotherly love, of altruism and understanding, could neutralise in its environment much of the turmoil of lower thought.

THE BODY-CORPORATE AND THE LARGER CONSCIOUSNESS

There is one other reflection which calls for attention before this chapter can close. There is an attitude on the part of the worshipper which begins to shape itself when he

realises this objective reality of the work that he is doing. He is perhaps justified in thinking that he can as usefully serve God in ways other than that of singing or praying to Him in church. But when he realises the extraordinary help that he can be to the outer world—to people who never enter a church door—he may quite easily develop a sense of duty towards this work of public worship. To my own way of thinking that work is quite fundamental, and I rank it as one of the most useful that can be done for the world at large. Presently another idea grows upon him. He realises that one person can help another in worship. We do in fact stimulate one another, so that half a dozen people working together are likely to produce a greater effect than if they were to work at the same thing apart from each other's company. Moreover, each person has his own special contribution to bring. One is strong in devotion, another in thinking, and so on. And eventually a congregation can be trained to work, not as a number of separate entities, but as a single body. What each member does in the way of thought, or feeling, or devotion, is done on behalf of the whole body-corporate by one of its aspects. It is not his feeling that the individual offers but his feeling blended with that of the whole. It is not useful to talk much of all this ; the method has to be practised for it to be understood and its significance realised. The congregation acquires a new characteristic, and this close union of consciousness makes it a much better channel for the reception and outpouring of the divine power.

In writing of the value of worship to the individual, I have already stressed the necessity for impersonality and self-disinterestedness in worship. If to this we can add this sense of corporate work, not only is the work improved, as I have just been pointing out, but the congregation themselves often grow into new experiences of consciousness. They learn to escape from the prison-house of their own separated

personalities, and find themselves enjoying and experiencing a larger consciousness, which is that of the body-corporate. Gradually in this way do they grow into a larger outlook towards God and humanity ; they become conscious of the overshadowing Presence of God, and they are increasingly able to identify their consciousness with that of other people and with the race as a whole. It is this power to put oneself into the position and outlook of another which gives to a person real sympathy and largeness of spirit. It would be difficult, I suppose, to exaggerate the help that may be derived from such practices and the complete transformation of character that can be effected in a short space of time.

Chapter IX

THE HOLY EUCHARIST

AN INTERPRETATION FOR THE WORSHIPPER

I FEEL that it may give substance and reality to the ideas that I have been trying to present in the last chapters of this book if a concluding chapter be devoted to an examination of the Holy Eucharist. We can find in that most sacred of services practical exemplification of these ideas. Of the public services of the Church it is the only service prescribed, to our knowledge, by the Lord Himself. Consequently, it is often spoken of as "the Lord's own service," and the older Churches of Christendom—the Roman Catholic and Eastern Orthodox—together with others who follow the tradition, treat it as the central act of Christian worship and surround it with all the solemnity of symbolic ceremonial.

THEOLOGICAL THEORIES

I do not want to enter here into any long review of the disputes which have arisen about this rite. The Reformers were faced with abuses in the Church which were undoubtedly grave. There are those who agree with what was done by one or other section of the Reformers; there are others who hold that "in emptying the bath water, they threw the baby out with it," to use a descriptive phrase that I once heard. That is to say, that in getting rid of abuses they succeeded in some cases in discarding things that

were essential and many others that were at least desirable. The Episcopal Succession, upon which depends the transmission of Holy Orders, in the original sense, is a case in point. In many post-Reformation churches the Eucharist has been relegated to a secondary place. It is not looked upon as an act of worship in at all the same way as the morning office that has replaced it.

As there are different ideas about the nature of the Holy Sacrament, so there are different names used to describe it.[1] The portion of the rite relating to the administration of Holy Communion is well described by the name of Holy Communion. But many people prefer for the rite as a whole the title " Holy Eucharist," derived from the Greek *eucharistia*, meaning " thankfulness," as representing " the giving of thanks." Objectors have whittled away the sacrificial characteristics one by one from their conception of the service till in the extreme position it comes to be regarded only as a commemorative supper, representing in the sphere of religion what an Old Boys' dinner represents in the sphere of education. Some admit not a propitiatory sacrifice, which makes atonement (or literally " at-one-ment "—this is the derivation of the word), but a sacrifice " of praise and thanksgiving " only. The Protestant view generally is that Christ's sacrifice on the Cross, " His one oblation of Himself once offered," to quote the words of the Anglican liturgy, is " a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," and that Christ " did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again." The fuller idea is that the rite is not simply a memorial, but is a representative sacrifice.

[1] The popular name " Mass " is one about whose derivation scholars have not always been agreed. At the close of the present-day Roman form there is a phrase of dismissal, " *Ite, missa est*," which is usually interpreted as meaning, " Go, the sacrifice is sent." It seems that this dismissal was used formerly at other places, and that catechumens were enjoined to depart with these words. Objection is therefore sometimes made that the name has no special or accepted significance.

Priest and Victim are the same, but the sacrifice is different in the manner of its representation, for Christ in the Eucharist is offered under the sacramental species and not under His own flesh and blood. Some writers have pointed out that the Eucharist *applies* the graces of Christ only and does not originate them as was done according to the Catholic theory on Calvary. But in every celebration of the Holy Eucharist there is involved a real outpouring of Life from the Second Person of the Blessed Trinity into the lower worlds. Of this Christ is the *origo* or source, so that it is true in this sense to say that grace is continually originated.

The mists of confusion which surround the whole problem would be greatly clarified if theologians would bethink themselves to take the conception back a stage further altogether, and call to mind the wonderful symbolism in the Apocalypse of " the Lamb slain from the foundation of the world " (*Revelation* xiii., 8), the cosmic sacrifice. It is no more then a question of repetition of the sacrifice, of re-accomplishment of the sacrifice of the Cross, but rather of constant re-presentation in terms of time and space of that primal sacrifice out of time and space to which the world and all created life owes its existence. Christ, the Second Person of the Blessed Trinity, is also in this conception at once Priest and Victim, for the sacrifice is always considered as an act of self-oblation, made voluntarily.

A RITUAL-DRAMA

The service of the Holy Eucharist takes the form of a ritual-drama. It begins with preliminaries of purification, praise and prayer. There then follows a series of actions and ideas which typify the cosmic process of the descent of the Divine Life into matter, and the re-ascent from matter to spirit. This cosmic process is in its turn re-enacted in the gospel story of Christ, of which the Eucharistic drama

makes use. A number of different conceptions lie behind the whole process and a great wealth of mystical thought. An outsider not familiar with this would find it difficult to understand what is taking place, and when we add to his difficulty the natural bewilderment occasioned by the surrounding ceremonial, it is evident that some measure of explanation is required before he can hope at all adequately to understand and to appreciate such a service.

I propose, then, to summarise the general procedure of the service and to explain the purpose and meaning of its more important parts.

PRELIMINARY PURIFICATION

The Eucharist begins with a process of purification and consolidation of the people. We must bear in mind that there are great differences among such an assembly of people collected together according to no premeditated plan—differences of age, of intelligence, of temperament, of occupation in life and so on. The immediate task in hand is to consolidate this heterogeneous crowd. They have come from many different walks of life, full of different influences and interests, and they have to be freed as far as possible from worldly influence and even contamination, to be united as far as may be for the great piece of work that lies before them. Hence the use of Holy Water to purify them from evil influence, to spread a particular influence and vibratory rate over the congregation. The procession of the choir and clergy round the church, if it takes place, sends out also a steadying body of influence, and the opening hymn and canticles turn the thought and aspiration of the people to a uniform direction, while the rhythm of the music helps to effect this necessary preliminary unification. This is further promoted by the general confession and absolution, which have also the effect of clearing away within the

worshippers themselves the obstructions, caused by sin and wrongdoing and inattentiveness, which impede free access to the spiritual life within them.

INCENSE

Incense is now offered at the altar. It symbolises the rising of our aspiration before the throne of God, and the prayers of the Saints. It has also its practical side. Scientists will tell us that when we perceive the fragrance of a perfume, it is because a crowd of infinitesimal particles is liberated over the intervening space, some of which are impinging themselves on the olfactory nerve in the nose. What is here involved is a mechanism of rapid and widespread dispersion. It is considered, by experts on this science of ceremonial, that the incense itself, when made of the right components, has an uplifting influence (just as there are other perfumes, such as musk, whose influence is much less elevated), and can serve also as a physical basis and vehicle for the spiritual power poured upon it at its benediction by the priest in the Name of God. This, then, is another steadying and uplifting influence upon the congregation.

THE PROGRESSIVE STIMULATION OF OUR FACULTIES

Various prayers now follow, expressing the " intention " or special thought-ideals of the day. With the reading of Scripture the mental element is stressed and is added to the devotion and feeling previously called out, this portion of the ceremony concluding with the sermon and the recitation of the Creed, which calls out more abstract thought. The Creed, moreover, is hallowed by centuries of usage and goes back to the original instruction of our Lord—to certain original archetypal ideas, so that it is a veritable talisman of thought-power, when said with confidence and reverent

understanding, causing great illumination and quickening of our higher mental faculties.

TWO KINDS OF FORCE

Up to the present, the Eucharist has been following what we may call the general course of worship. It has made use of scriptural and other passages for praise, of versicles and responses, of prayer and of Biblical readings. Thus far it has not differed in the nature of the material used from the evening service called in the Roman Church Vespers, or from the Devotional Hours, from the Anglican Morning and Evening Prayer, and from much that figures in Non-conformist churches. This type of service may be regarded as calling upon what we may term the cosmic power of God. It is difficult to characterise what I am attempting to convey here. This kind of power flows down in response to human aspiration, and if this latter can be divested of self-interest, the down-pouring becomes proportionately intense and perceptible to people of sensitive temperament. There is another kind of power which flows through the sacramental channels; it appears to flow through the intermediation of our Blessed Lord, and to have this characteristic, that it is more amenable to direction towards specific ends—the relief of personal distress, the healing of sickness or trouble, the purifying and ennoblement of life.

THE OFFERING

With the *Offertorium* we pass on to a new phase of the work. Bread and wine, to be used in the sacrament, are now offered. This offering will repeat itself in various phases. At the moment, they are offered as representative of the fruits of the earth. Few people understand that this much of nature-worship, if we may use that expression in its literal sense (worship = "worth-ship," the giving of worth

—friendly consideration and co-operation in this case) lingers in our Christian usage. Why not? Nature is instinct with life. We know little of the conditions of consciousness in the sub-human kingdoms; but need we deny that there may be some instinct towards God in the blade of grass or the tree of the forest? And so we thus dedicate the life of nature in this act of offering. We speak on nature's behalf.

The same "creatures of bread and wine" are next to be offered as a token—in the mediaeval sense of an external mark—or symbol, of our sacrifice of praise and thanksgiving. We offer ourselves, our souls and bodies, to be a holy and continual sacrifice to God.

After the singing of the *Sursum Corda* ("Lift up your hearts"), the Preface and *Sanctus*, in which we invoke the hierarchies of angels and offer our praise and the sacrifice of ourselves once more in union with them, comes the opening of the long and important Prayer of Consecration. We specify the special objects and intentions for which the sacrifice is to be offered. We commemorate the civil and ecclesiastical hierarchy, those present, friends in "trouble, sorrow, need, sickness or any other adversity," and finally our special cases among the company of the dead.

The offerings of bread and wine are now purified from contact with lower influence, and so retain only the most noble and worthy side of our previous offering; they are first blessed by the priest for their sacred destiny, and then at the time of consecration are changed in all that is essential, in what lies behind the outer forms, and by the power of God become the channel or vehicles of Christ's Presence.

THE REAL PRESENCE

This heritage of holiest love bequeathed by our Lord has become the battle-ground of the theologians. I have dealt

with the subject elsewhere[1] and will not attempt to resume the whole discussion here. The belief that there was a real Presence of Christ in the hallowed elements does not seem to have been widely disputed before the time of the Reformation. Luther indeed testified that all Christendom believed in it. Various glosses on the idea grew into partial acceptance. One school asserted that the bread and wine were only symbolical, in the later sense of the word[2]. The elements are made into a kind of reminder of the Body and Blood of Christ which was shed for us. Another theory, called Receptionism, taught that the Presence was not objective, that the bread and wine were unchanged, but that the Presence became effective in the faithful receiver of the Sacrament. There was also discussion as to how the Body was taken. Calvin bluntly affirmed that Christ's Body was in heaven and nowhere else, and that " a power emanating from the Body of Christ, which is now in heaven only, is communicated to the spirit."[3] Others, called Virtualists, held that the faithful received not the Body but Its efficacy. Others held that it was not the earthly Body but the glorified or heavenly or spiritual Body that was given.

I have discussed this Babel of theories in the book mentioned, and have ventured an interpretation that is less cumbersome. The crux of the matter does not turn on the word " IS," as is the tendency with theologians to assume, some of whom want to substitute " signifies " and some to interpolate " not." The crux of the question is what we mean by " Body " and " Blood." What is our own physical body? It serves for us to receive impressions from the world outside, and to express our life

[1] *The Presence of Christ in the Holy Communion.* The Theosophical Publishing House, London, 1928.

[2] Greek *sumbolon*—throwing together, means really a correspondence between a *noumenon* and a *phenomenon*, between a reality in the higher archetypal world and its outer physical expression here. Symbol and figure came later to acquire the sense of denying the very reality they originally affirmed.

[3] *Explanation of the Thirty-Nine Articles.* Bishop Forbes, p. 499.

or consciousness to the same outside world. Why not see the consecrated Host in this way? A body is a vehicle for consciousness. In this case it is the Vehicle of Christ's direct Presence and Blessing. The word "Blood" can be explained along similar lines, and in the light of the mystery-tradition of antiquity. The blood is the life-force; it is symbolised by the juice of the grape, the symbol of plenty and joy and gladness. Christ's Blood is His Life poured out into the world and into us for our nourishing and sustaining. We live on His sacrifice.

One other question arises. Is not the doctrine of the Real Presence contradictory to that of His Omnipresence? To this it is simply necessary to answer that there are degrees of presence. Christ's Life is in everybody, but is certainly more manifest and more expressed through some people than through others. The degree of presence depends on the object which expresses it. I regard the Eucharist as bringing a special intensification of His Presence, in other words a greater immediacy, for our helping and spiritual awakening and a great outpouring of spiritual power.

Other theories of Receptionism, Zwinglianism and so forth, do not account for the fact that numbers of people feel before the Blessed Sacrament an objective Presence which is not dependent upon their reception of It nor upon any subjective working of their consciousness. I have met several cases of people who had the capacity to detect this Presence. And in one case where I was on the spot, a person walked into an Anglican Church where there was no sign of reservation or any apparent likelihood of its practice, and immediately recognised the Presence of the Blesséd Sacrament. I had myself previously done so in the same place and under the same conditions.

To assert as some do that such an idea is materialistic is to reverse the facts. It is the people who deny the Real Presence and wish to shift It to some heavenly or abstract

"spiritual" locality who are materialistic. To hold that matter is the vehicle of spirit is a spiritual theory and tends to spiritualise our conception of life, and to carry this to the extreme of believing that the power of God can so spiritualise the densest physical matter is the acme of spirituality.

AFTER THE CONSECRATION

There is still one further offering of the now consecrated Elements that takes place. No sooner are they bestowed upon us than we offer them back in deepest devotion and gratitude to God. Before, it was bread and wine that we offered as a token of our sacrifice of ourselves, our souls and bodies. Now it is the Sacred Host and Chalice that we offer—an immediate gesture of response to God—with all our gratitude and joy and adoration behind Them—the complete and single-hearted offering of ourselves. We ask that this may be borne before the throne of God, "there to be offered by Him Who as the eternal High Priest for ever offers Himself as the eternal Sacrifice."[1]

We come now to that portion of the Eucharist concerned with the diffusion of the Divine Blessing over the world. We take our consciousness to the highest pitch, to the divine spirit within us or to whatever reflection of that we can touch. We pass into the world of intuition, of the realised experience of the Oneness of Life, and we recognise our fellowship and unity in Christ. Here in the tradition of the Eucharist comes the Salutation or Kiss, or Embrace of Peace. After a prayer follows the Communion of the priest and later of the people. This outpouring of power from the Church over the outside world may be exceedingly intense, especially if the congregation work with that end in view. There is a great flood after the final Benediction.

[1] The words which I have quoted in this chapter are from the Liturgy of my own Church. The sequence can easily be followed in the Roman Missal, but certain points were clarified in our revision.

THE COMMUNION

The priest's act of communion is what is technically known as the " confection " or " consummation " of the sacrifice. The old notion of a sacrifice included the destruction of the victim. The gift is offered fully and completely in the sense of being put beyond the possibility of subsequent usage by the sacrificer on earth—except, of course, in respect of additional Hosts consecrated for the service, emergency or regular, of the people. In the Eucharist this ancient condition is technically fulfilled at the communion of the priest, but there is a highly spiritual significance attached also to this act. For the whole assembly communicates vicariously through the priest, such is the unity and intimacy of contact established between priest and people. The power is brought right down to this physical world for distribution and radiation.

The congregation who partake of the Blessed Sacrament receive a very precious gift indeed. The Host is a radiating throbbing centre of life and love. It is the Vehicle of the most direct blessing from our Lord that we can picture to our imagination and hearts. How priceless the gift is known only by those who grow into intimacy and kinship with Him in the Blessed Sacrament of His love.

In conclusion, and in the wish to bring home to readers the greatness of the Holy Communion, I venture to quote some sentences from the book of mine already mentioned.[1]

I like to go back in thought to that scene of the Last Supper, the outlines of which we recapitulate in the Prayer of Consecration at each Eucharist. Our Lord had been giving hints to the little band of disciples of the parting that was impending, as we learn from the Gospel story. We can picture them gathered together in the upper room and the final intimation being given them of the calamity that was to take place. How deep the grief that must have fallen at the thought of the separation, the anxiety, the sense of helplessness, the thought of awful

[1] *Op. cit.*, pp. 57–58.

and utter loneliness. Can we not picture His tender sympathy with their distress, the endeavour to rehearten them and to inspire them for work they yet had to accomplish. For the disciple must not think of himself, but of the constant note of the world's great need. And He speaks to them of His love and care for them, of His power that will sustain them and support them in all their difficulties. Presently He tells them of the plan that He has devised for them, a rite that shall incorporate His very being, that shall keep the sense of His living Presence perpetually in their hearts, and shall help them to maintain that realisation of their fellowship with one another, that holy and all-possessing unity which they had gradually found in their common devotion to Him. How wonderful must have been those moments as in solemn thanksgiving He brake that Bread, and as He blessed that Cup. How sweetly tense the peace and stillness of that greatest of all moments. What a panorama in the inner worlds, what hosts of angels and Great Ones to do homage to that memorable occasion! And above all the sweetness of His love binding them perpetually to Him with ties that should never be broken.

It was not only once in the history of this sad world that so marvellous an experience was given to men. The rite still lives on; His love still binds men's hearts together, and we take comfort and strength in His marvellous promise, "And lo! I am with you alway even unto the end of the world."[1]

ACCENDAT IN NOBIS DOMINUS IGNEM SUI AMORIS, ET FLAMMAM AETERNAE CARITATIS.

[1] *Matthew* xxviii, 20.

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